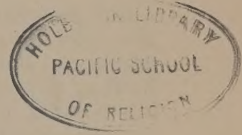


Pacific School of Religion

Berkeley, California

The **AMERICAN FRIEND**

SEPTEMBER 21, 1959



Frederick Stoffregen

I lift up my eyes to the hills.
From whence does my help come?
My help comes from the Lord,
who made heaven and earth.

QUAKER COMMENTS

By Merritt Murphy

Yearly Meetings

Once again the annual time for Yearly Meetings all across the land has come and gone. Thousands of Friends shared in the informative and inspirational sessions and basked in the friendly fellowship so characteristic of these meetings.

But the actual effectiveness of the 1959 Yearly Meeting programs can not yet be measured. Rather, it will be revealed during coming months as Friends demonstrate how much of the Yearly Meeting sessions they take home and put into practice in Christian faith, concern and service.

Will the inspiration of Yearly Meeting be lost in time, or kept alive and growing through daily application of new standards of Christian living and service? And will new ideas for more efficient ways to carry on the work of the church and the spreading of the Gospel be lost in a bundle of misplaced notes, or will they be used to advance the cause of Christ in local meetings and communities?

This will be the test of the effectiveness of the 1959 Yearly Meetings!

Rally Time

In the fall of the year it is customary for many churches to observe Rally Day. It is a good plan because it provides an opportunity to emphasize the Christian responsibilities of church members and to bring back into active participation in the meeting people who, in the complexities and demands of modern day living, have drifted away from regular church attendance. It also is a time for the regeneration of the interest, enthusiasm and concern of Christians.

We would like to suggest that it might also be a good plan for individual Christians to observe a "rally day" in their own lives—a day when a personal inven-

tory is taken, objectives reviewed, and standards checked. Likewise, let it be a time to regenerate interest and enthusiasm in our loyalty and service for the Master.

Goals

It is generally agreed that the major purpose of any church, regardless of denomination or method, is to carry out the Great Commission of Christ to spread the Good News of Christianity to the uttermost parts of the earth.

This is the basis for the extensive outreach and missionary programs of most churches and denominations. It has been suggested that the goal for every local church or meeting should be to devote one-half of its income for outreach and missions.

While a worthy goal indeed and one which, if achieved by all churches, would provide a tremendous boost for Christianity throughout the world, probably the number of churches that do give half their income for outreach is comparatively small.

But a minimum goal which is within the reach of almost every church and meeting is to devote one-third of its income for outreach and the other two-thirds for its own support and maintenance.

Friends meetings that achieve this minimum goal for outreach and missions are to be commended, and other meetings encouraged to raise their outreach and concern to at least this level.

COMING EVENTS

Sept. 22 — U.S.F.W. Indiana Fall Conference, Jonesboro, Indiana.

Sept. 23 — Indiana U.S.F.W. Fall Conference, New Castle, Indiana.

Oct. 19-22—United Nations Seminar for High School young Friends.

Oct. 29-31 — Five Years Meeting Executive Council, Poughkeepsie, New York.

Nov. 12-15 — 1959 Conference on Crime and Treatment of Offenders, Friends World Committee, Germantown, Ohio.

Nov. 23-25—United Nations Seminar for High School young Friends.

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Editorials...

The first Christians were not "Christians," but they were **Christian**. The first Quakers were not "Quakers," but they quaked under the power of a fresh experience. The labels were attached somewhat later by outside observers. Once labelled, the designations took on undue institutional proportions. It was easy to turn attention to the definite features of the movement.

Concern for the distinguishing features of one group, among other groups, is prompted partly by the desire of its members to have some measure of elevating distinction. Cannot Friends of today, in their most thoughtful moments, sense an interest in being distinguished by belonging to a distinguished group, bordering on uniqueness? Do we not tend more toward **definitive** Quakerism than to the fresh experience of the life that quakes under the impact of the inward Christ?

The real distinction of the early Christians was not in the noun, but in the adjective—they were **Christian**; of the Quakers, that they came into a life that was before all sects and labels. They caught anew the life-giving meaning of Christ who had touched the primal springs of man as man.

We tend to be no longer **primal** Christians, getting at life as life, touching and bringing to life the native stuff in man, releasing the creative power of God. As Friends we tend to be concerned with inherited patterns called "Quaker."

There is need for a depth renaissance in which God, man and life, as found in Christ, are of central meaning. The result should be not a required tag of membership, but a life, a second birth. The first intention in meeting the needs of a man is not to make him a "Quaker," but to meet his needs. The end is not a label, but a life.

We shall doubtless continue (in a sense, necessarily) for a long while our inherited structures. We shall continue to "take in members." The continuing need before us is to distinguish between the act and the fact, the "member" and the man.

Education by Conversation

There is always a place and a need for "small talk" relating to the common experiences of life. It is not only an escape, but also a starting point for conversation on the serious business of living.

The so-called common experiences of life are the starting points for driving to deeper levels of thought. Note the parables of Jesus. They include lamps, seed, light, bread, neighbors, animals and many other kinds of daily things and thoughts. He starts with these daily experiences, but he drives each of them to a new depth, or might we say, to a loftier meaning.

Like the learning of a language which becomes one's mother tongue, so the learning of ideas and attitudes is unconsciously but surely accomplished in the daily school of life. It therefore makes a difference what kind of conversation is carried on in home and everywhere else. Awareness of that fact should sharpen our wits, make more accurate our speech, more sensitive our hearing and more sympathetic our understanding. When one asks regarding a man, "What is his educational background?" the answer is generally given by his degrees—that alphabetical trail that follows his name. However, what is more important, and indeed laid the base for his formal education, is the volume of conversations in home and community teachings that daily shaped his appetite and response to life. Though lacking degrees and formal education one may be truly **educated** though "uneducated."

One of the volumes of literature which anyone would do well to read and re-read is that of Plato's Dialogues, presenting the method of Socrates, who with the student mind was thereby a great teacher. His is one of the highest examples of education by conversation. In this respect he was in the train of a great Teacher, who lived later and who taught by stories that began, "What think ye?" Education by conversation is not only a good reminder of our home opportunities, but it is coming increasingly into use in the classroom, constituting an important method of training. The basic meaning of the word education is "to lead out," to unfold. This is the other half of the educational process, much of which must necessarily be the imparting of knowledge from one who knows to one who doesn't.

When the imparting awakens appetite, response and assimilation in the individual, then he is being educated—basically!

—Errol T. Elliott

"The End Is Not Yet"

It was Charles Darwin, not Christ, whose thinking seems to make war inevitable during man's life on the earth. For if the struggle for existence applies to man as it does to the animal kingdom, war becomes inevitable from the sheer persistence of man's struggle against man.

Jesus did say that there would be "wars and rumors of war," but He did not say "You will hear of wars and rumors of war **until the end.**" He did say, in effect, "You will hear of wars and rumors of wars. See that you are not alarmed; for this must take place, but the end is not yet."

If there is one verse or idea in the Bible which makes me hopeful of peace, it is this, in Matthew 24:6—that as long as there are wars and rumors of wars, the end is not yet. Christ is the world's hope.

—Milton Hadley

Young Friends on Prayer and Worship

The Young Friends Conference of North America met this year, August 22-29, under the open skies of Kansas. The beauty of the Rock Springs 4-H Ranch near Junction City was highlighted by a ceiling of what Kansans call fair weather clouds and by an ever-present Kansas wind, cooling the air and serving as a constant reminder of the seeking of the Holy Spirit.

We who were at the conference as "older young Friends" found we were not there so much as leaders as participants, wiser only in experience, and often in awe at what young Friends are able to accomplish. The conference was attended by 175 young people from 22 Yearly Meetings.

Two facets of the conference seemed to me especially to light up the future of Quakerism: the quality of the leadership — poised, articulate, able both to plan well and to deal with the unexpected, and deeply religiously-motivated; and the amazing variety of personality, background, belief and practice brought together in such a way that richness rather than dissension marked the contact.

Messages on Prayer

Two speakers, each bringing three messages on prayer on alternate evenings, and small morning worship - fellowship groups were the hub of the conference. Theodore Benfey, professor of Chemistry at Earlham College, spoke on prayer from his background as a scientist and from his deep involvement in an unprogrammed Friends meeting. Eugene Coffin, minister of Alamitos Friends Church in Garden Grove, Calif., spoke as a pastor and theologian. Both men probably reached their height in telling of their own experiences in the religious life. The worship-fellowship groups, each consisting of 14 or 15 young

Friends and two adults, also dealt with the conference theme of prayer and worship, combining meditation and discussion.

Young Friends often seem able to be more flexible and more appreciative of differences than are their elders! Two conference experiences marked an openness that might well be shared by others. A "great silence" was held early in the conference, with all voices stilled from the close of one evening's worship service until after breakfast the following morning, except for religious readings during breakfast. A thrilling experience to many, the "great silence" was only a chore to some, but they participated none-the-less, and may have been touched by the peace that settled over the camp. Equally moving to some, but not others, was the ending of evening worship service in which unprogrammed worship became a time for testimonials and the singing of gospel hymns. A sense of belonging together and a respect for sincerity touched this shared

experience also. Eugene Coffin's statement that "God will deal with us according to our own needs and personalities" has been borne out by the varying moods and experiences of the conference.

Genuine Searching

Small groups also met for round-tables dealing with such concerns as East-West relations, pacifism and race relations, or such study as Bible, mysticism, and science and religion. While these were of general interest, no single strong concern was felt at the conference, unless it was the genuine endeavor to strengthen our individual prayer lives. At the final conference meeting, a new direction toward action was given to the theme of prayer and worship by Theodore Benfey's words, "In the end we shall only know God by working with him," and his question, "We have been stretched, and what is it for?"

Young Friends Reach Out

Two reports were heard with interest. The workcamp spon-

Frances Warren of Wilmington, Ohio, will spend the coming year travelling across the United States and Canada to discuss Young Friends concerns. Her travel is financed by the Friends World Committee and by the Young Friends Committee of North America.

Frances, a recent graduate of Earlham College, is donating her year of travel and visiting without pay, due to her interest in Quakerism and particularly in Young Friends everywhere.



ored in Cuba by the Five Years Meeting was reported by Daisy McFarlane, Joe Miller, Bob Spear, Doug Drown and John Taylor in a way that revealed humor, a love for Cuban Friends and a good deal of healthy self-criticism.

The report of the East-West Committee told of two major undertakings since the 1957 Young Friends Conference. A group of three Russians travelled widely with five American Young Friends in this country last summer, and a reciprocal visit was made to the U.S.S.R. by four American Young Friends this summer. They and two of the four who travelled in Poland and Germany and observed the Vienna Youth Festival presented an outline of their travels and experiences. The best explanation of Young Friends' purpose and underlying religious motivation in the ambitious programs of contact "where the need for understanding is greatest" is to be found in the booklet they wrote after the 1958 visit of the Russians, "An Experiment in Understanding." (25c)

For the future, Young Friends plan another conference in 1961; a broad program of intervisita-



Two featured speakers of the recent Young Friends Conference at Rock Springs 4-H ranch near Junction City, Kansas, were O. Theodore Benfey of Earlham College, left, and Eugene Coffin of California Yearly Meeting, left foreground. Next is Richard Taylor, clerk of the Young Friends Committee of North America, and at right foreground is Jim Perkins, conference coordinator.

tion, including the release of one Young Friend, Fran Warren of Wilmington Yearly Meeting, for an entire year to travel among Friends; the reporting and interpreting of their East-West concerns to the larger Society of Friends; the strengthening of the ties between all Young Friends via "The Young Friend" periodical; and a study of the possible development of a volunteer ser-

vice program. A survey of conference attenders indicated that 79 of them wanted to participate in such service to the church or in places of need.

A Great Potential

I am very hopeful about these Young Friends. Their maturity and the spiritual vitality of the movement amazes me. I also have hopes that they may de- (Continued next page)

Friends Seek Their Place In Today's World

Baltimore Yearly Meeting met in its 288th session, August 7 to 12, 1959, at Westminster, Md., sharing some meetings with Stony Run Yearly Meeting. The sessions were generally optimistic and marked by a spirit of unity and fellowship.

Delbert and Ruth Replogle, of New York Yearly Meeting, spoke to the United Society of Friends Women, the Hi-Q's, the Junior Yearly Meeting, and were helpful in business sessions.

The high light of Young Friends activities was a panel on "Positive Alternatives for Peace," with Sam Legg as moderator.

On Sunday morning, Arnold B. Vaught, newly-appointed Executive Secretary of Baltimore Yearly Meeting, spoke in one of the Round-Table sessions, most effectively, on the subject, "The Essentials and Relevance of our Quaker Faith." In the evening, Landrum R. Bolling, President of Earlham College, gave the Cary Memorial Lecture, "What Can Speak to Our Condition?" He cited the conflicting ideologies in the world and the frictions between cultures, suggesting that the unrest is not dissimilar to that in George Fox's day. Perhaps there is a place for the Quaker message in world affairs.

J. Stuart and Marian Innerst of California Yearly Meeting were most acceptably present in the sessions. On Monday, Stuart Innerst spoke on "Peace Concerns in the Local Meeting."

Herbert Hadley spoke to the concerns of the Friends World Committee and Edward Snyder on the Friends Committee on National Legislation. The Yearly Meeting directed a letter to the F. C. N. L. commending its work. Alcott Sanders gave an excellent report for the American Friends Service Committee.

The book "Sharing Our Quaker Faith" (Friends World Committee) was introduced by Edwin Bronner of Temple University. He cited passages and high-lights illustrating divergencies and similarities of Friends' views. "Friends need to be careful not to confuse a standard of living with a way of life." It was an interesting evening.

Elizabeth E. Haviland of Brookeville, Md. was named Presiding Clerk of Baltimore Yearly Meeting, succeeding Emmet M. Frazer, who has held this position for seven years.

The 1960 sessions will be held August 5 - 10, 1960, at Western Maryland College, Westminster, Md.

YOUNG FRIENDS (concl.)

velop some interest in two areas: the ecumenical movement and in the use of truly great religious art, music and drama. Both of these are outside the traditional and specific Quaker field, however, and it may be that young Friends rightly use all their energies toward increasing harmony and understanding among Friends, deepening their Christian faith, and following those special concerns which they find they are called to undertake.

Leadership of the Young Friends Committee of North America for the coming two year period includes as Clerk, Jim Perkins of Howard, Kans., member of University Friends Meeting, Kansas Yearly Meeting; Recording Clerk, Barbara Wildman of Earlham College from Selma, Ohio, Indiana Yearly Meeting; Assistant Recording Clerk, Beverly Brown of Earlham College from Dunnville, Canada, Canadian Yearly Meeting; Treasurer, Joe Rogers of Haverford College from Philadelphia Yearly Meeting; Conference Coordinator for the 1961 Conference, Jim Vaughn of Yale University Graduate School, from Minneapolis, Iowa Yearly Meeting; Editor of Young Friends Periodical, Michael Ingerman of the Friends Committee on National Legislation in Washington, D.C., and from Philadelphia Yearly Meeting; Chairman of Intervisitation, Joseph Miller of Earlham College, from Baltimore Yearly Meeting; and Co-chairman of the East-West Committee, Wilmer Stratton, assistant professor of chemistry at Earlham College, and Dave Rhoads of Haverford College from Philadelphia Yearly Meeting.

—Eleanor Zelliot

"Much is required of those to whom much is given. Per capita income in this country is well over \$2000 a year. It is less than \$100 a year in many newly-developing countries. Yet we as a nation are putting considerably less than 1% of our national income a year into international economic development programs, while some 10% goes into military programs.

—Edward F. Snyder

Oneness of Spirit Among Friends

Wilmington Yearly Meeting met in its 68th session, August 13-18, at Friendsville, Tenn., near the Great Smoky Mountains. Some 144 Ohio Friends gathered with East Tennessee Friends and visitors for business and worship. Under the clerkship of C. Vincent Fairley, assisted by Helen Wood and Elizabeth Ellis, the business meetings were conducted with efficiency and loving concern for the individual as well as the group.

The Epistle Committee gave abbreviated reports from more than thirty groups of Friends who feel discouragement and perplexity, but hope for a brighter future through their children and young people. "A oneness of spirit was felt," wrote the clerk, "as we lifted our hearts in prayer for Friends everywhere."

Concerns were presented for the American Friends Service Committee, the Friends World Committee, Friends Committee on National Legislation and the Five Years Meeting Board on Peace and Social Concerns. Russell Branson of Guilford, N.C., brought a disturbing report on world areas of desperate need; Robert McCoy and Herbert Nichols were largely responsible for the minute and letter sent to the governors of Ohio and Tennessee stating deep opposition to capital punishment and archaic penal methods. Herbert Hadley presented the work of the FWC and Milton Hadley spoke on concerns of the Peace Board. Faith Terrell told of work under the Associated Executive Committee on Indian Affairs.

Wilmer Cooper interpreted the survey being carried on by Earlham College regarding the proposed School of Religion; Friendsville Academy needs were presented by Gordon Miser, principal, and Howard Yates and Ernest Park of the Friendsville Academy board. Brooke Morgan spoke of Wilmington College's need for the new Religious Center, and the need for student scholarship aid in lieu

of federal aid which Wilmington Friends feel must be refused because of the loyalty oath requirement. Homer Biddecum brought the opening devotional message; while Lorton Heusel spoke at Ministry and Counsel and through daily devotional messages provided real inspiration, and provoked thought, bringing an unusual sense of unity to the meeting, prompting Friends to deeper consecration.

Lowell Roberts, president of Friends University in Wichita, Kansas, and Glenn Reece, general secretary of the Five Years Meeting, gave outstanding addresses. Lowell Roberts' subject was "The Triumphant Christ"; while Glenn Reece dealt with "The God We Worship" and "How The Church Confronts Evil."

Margaret Rumsey and Mary Hackney worked with the older children in their Junior Yearly Meeting, where Milton Hadley showed "The Toy-maker" and Glenn Reece spoke. Ruth Peters was assisted by other Friends in work with the younger children. A Young Friends Forum directed by Lyle Love and Joyce Peters, cooperating with Lowell Roberts, carried on thoughtful and searching discussions on subjects of interest to youth.

A highlight of the sessions were the early-morning group meetings for worship and discussion of "Friends Worship in a Pastoral Meeting."

Success of the sessions was due in large part to the work of Robert Rumsey, executive secretary of Wilmington Yearly Meeting, and the Executive Council, as well as to the sacrificial labor of Friendsville Friends and the generosity of Friendsville Academy in providing hospitality. The response of Ohio Friends in friendliness, interest in Friendsville Academy, and genuine Christian love, was evident. We pray that our actions and thinking will be expressed in active Christian love.

—Irene G. Ellis

1960 -- Five Years Meeting Ahead!

Emerging plans for the forthcoming Five Years Meeting sessions reveal several striking new features. Members of the program committee have shown bold imagination and readiness to work, in order to provide a program sufficiently challenging to make a difference in the Society of Friends.

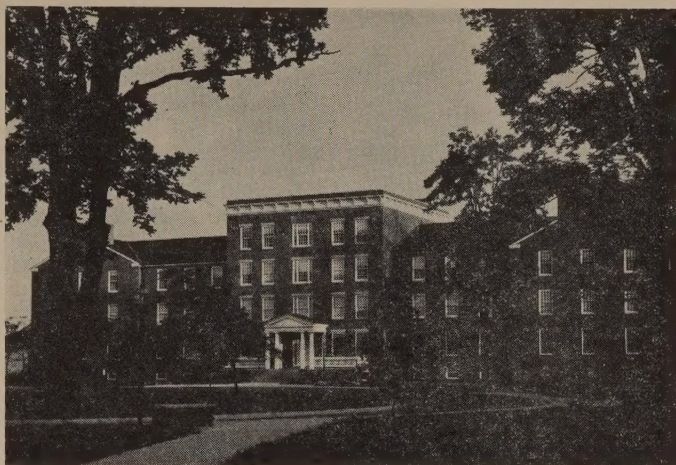
The actual time of meeting is changed to the summer, July 14 to 21, to allow teachers, students, and families to attend. This advantage, offered in the face of possible warm weather disadvantages, will provide opportunity for a new kind of fellowship.

All sessions are to be held at Earlham College, in Richmond, to facilitate the development of this fellowship and understanding. Living together, worshipping together, and having recreation together should enhance the depth of the conference, discussion and business. Earlham's new buildings provide excellent opportunity for this enrichment.

Program for All Ages

There will be a worthwhile program for all ages, from five years to ninety. Special committees are planning to provide full experiences for the children and for the youth. These will emphasize study and teaching in the morning and planned and directed activities in the afternoon. It can mean a purposeful vacation for many families and will permit parents to share in the Five Years Meeting sessions.

The adult program has two aspects: on the one hand a conference and set of workshops, initiated with messages setting forth the situation in which we find ourselves as members of the human race, of Christendom, and of the Five Years Meeting of Friends; on the other hand,



Susan Castator Photo

"OUR CALLING TO FULFILL"

The new Earlham Hall in Richmond, Indiana, on the Earlham College campus, site of the 1960 Five Years Meeting sessions.

a business meeting facing the basic issues of our purpose, policy, organization and program.

Under the theme "Our Calling to Fulfill," the program calls on Friends to consider our calling to serve the present age as teachers, stewards, peacemakers, evangelists, worshippers and homemakers.

On each morning, worship groups will be followed by Bible study aimed at exploring "Effective Use of the Bible in Friends Meetings." The remainder of the morning will be devoted to business sessions dealing with Friends concerns and departmental programs.

Worship, presentation of major problems and discussion groups will comprise the afternoon program. There will be workshops throughout the week, each dealing with one special area of concern and offering some depth in preparation for workers in that area.

Speakers Announced

The evening sessions will hear from such speakers as Harold Walker, minister of First Friends, Whittier, Calif.; Dr. Edwin Dahlberg of the National Council of Churches; Douglas Steere of Haverford College, who will give the Johnson Lecture; and Glenn Reece, general secre-

tary of the Five Years Meeting, who will speak on opportunities and problems in the Five Years Meeting program. D. Elton Trueblood of Earlham College will give the Sunday morning message.

Another striking feature of the 1960 sessions will be the change from "delegates" to use of the Quaker term, "representatives." The work of these Friends will be especially important this time, in setting a new pattern of conduct both in the general business sessions and in the meetings of the representatives.

—David Henley

"In my understanding of the New Testament, any decision other than radical rejection of nuclear weapons is irreconcilable with Christian faith and is indeed practical atheism."

—Dr. Martin Niemöller

"The anti-filibuster rule adopted by the Senate is next to meaningless. The House Un-American Activities Committee remains uncurbed. The Post Office is still censoring "foreign propaganda" from abroad. Negroes in the South are still hamstrung in their right to vote, and Asbury Howard, the Negro who got 2,000 other Negroes registered to vote in Bessemer, Alabama, is still on a prison road gang."

—American Civil Liberties Union

THE FIVE YEARS MEETING OF FRIENDS

July 14 to 21, 1960

at

EARLHAM COLLEGE
Richmond, Indiana

"Our Calling to Fulfill"

Literature in Review

Preacher with a Plow, by Samuel B. Coles. Houghton Mifflin, \$3.50.

This book should be "must" reading for anybody interested in mission work in Africa. Sam Coles, the son of American Negro slaves, went to Portuguese West Africa in 1923, and spent 33 years there and in Liberia, bringing practical instruction and the Christian religion to people of his own color. In a country where cattle were wealth, but milk-pails, plows and carts were unknown, he trained men and oxen to work. He introduced milk as a food, plows instead of short-handled hoes, and ox-carts instead of women's backs for the carrying of burdens.

The foundation of his gospel was this: "Upon these hoes, spades, shovels, seeds, and plows, I shall build my church, and all the gates of hunger, fear from the lack of tax money, superstition, poverty and nakedness shall not prevail against it."

For the sake of his people, he learned blacksmithing, pottery, farming, medicine. He made plows and carts, and trained men and oxen to use them. He carried the Word of God to the Negroes of Angola, and began to teach them the ways of civilization.

For the last two years of his life, he was on leave, in New York. He found his way to the monthly Open House of the Fifteenth Street Meeting there, and quickly became a regular and beloved attendee.

His final conclusion: "I am convinced, after thirty years in Africa, that the major part of the work in rural Africa should be carried on by American Negroes, working with Africans. . . . Under the surface, the spiritual and cultural patterns of the African and American Negroes are the same. With proper funds, equipment, and trained leaders, they work together as brothers.

"The Negro should be used as a spearhead with which the white man's ideals and understanding would be driven deep into the heart of Africa and Asia."

—Anna L. Curtis

Crusade at the Golden Gate, by Sherwood Eliot Wirt; Harper and Brothers; \$2.75.

This easily-read, vivid account of the Billy Graham San Francisco Crusade was written by an eye-witness who explains some of the problems involved, as well as the outstanding features of this evangelistic campaign. He describes "The Place, The Man, The Work and Workers, The People, The Results", and concludes with the Keynote Sermon by Billy Graham. It is well-illustrated with photographs of individuals and groups. A summary of the experiences of ten specific persons whose lives were definitely changed indicates some of the values achieved. This book is not a theological discussion but a straight-forward presentation of both the "pros" and "cons" and an evaluation of this effort "to bring Christ to the San Francisco area."

—Marian T. Osborne

"Christian faith speaks to our time. In this revolutionary world our faith and the urgency of international issues call us to prayer, thought, and action."

AT PARTING

Never say summer's death is not reluctant;
Think not the leaves are laughing as they fall;
Life is consistent in its fear of parting:
Do not imagine this the end of all.

Discover heaven in the stalwart gentian
Fringed to its glory in the arms of death;
Ponder the white oak treasuring her children
As asters smoke the dying fields to breath.

—Charles Waugaman

ACCEPTANCE

He asked me, "Child, are you strong enough
To give your life away?"
And when I nodded, blessed its loaves
For all humanity.

He asked, "Child, are you weak enough
To lean your faith on Me?"
I took His hand and knew its wound
Contained eternity.

—Charles Waugaman

FAITH

Faith is a blooming staff
That needs no roots nor soil.
It finds within itself the food.
You need not fear nor toil,
With man-made garden tools,
If you but understand . . .
Faith is the staff of life
God places in **your** hand!

—Rosa Zagnoni Marinoni

GOLDEN MOMENT

The dawn
Pours its golden
Benediction across
The land. How blessed this moment
Of peace!

—Lucia Trent

BUDDHA OF THE QUIET

The tail light of a plane glides from our sight.
The windless trees are sheathed in pallid light.
A mysterious presence haunts the autumn air,
The Buddha of the quiet bows in prayer.

—Lucia Trent

Friendly Life - - - Far and Near

"IN APPRECIATION of Allen Jay" was the title of a very moving talk given by Paul J. Furnas at West Richmond, Ind., Friends Meeting during the afternoon of its Golden Anniversary and Homecoming, August 30th. Historical highlights were recounted by Ruby Davis and Ernest Wildman; while on exhibit were pictures, records and varied materials connected with the history of West Richmond Meeting, prepared by a committee of which Opal Thornburg was chairman.

The Meeting welcomed many former members and friends earlier in the day when Clarence E. Pickett spoke at the morning meeting for worship. E. Orville Johnson was chairman of the Anniversary Committee.

EVALENA MACY has retired as minister of the Little Log Church in Palmer Lake, Colorado. On Sunday, August 30th, the Little Log Church overflowed with friends, gathered for worship on her final day as minister to what, 29 years ago, had been a small log cabin, and is now a beautiful, functional building.

Cecil E. Hinshaw, director of Peace Education for the North Central Regional Office of the American Friends Service Committee in Des Moines, Ia., spoke on "The Ministry of Love," pointing out that, while Evalena Macy possesses in a high degree all the intellectual and practical qualities necessary to be a pastor, it has been in the spirit of loving, self-giving service which characterized Jesus' ministry that Evalena Macy has so endeared herself to those around her.

Two members of the church, Frank McDonough, a lawyer, and Newton E. Medlock, mayor of Palmer Lake, spoke words of appreciation and gratitude, while many written tributes were paid her, including one from Rep. J. Edgar Chenoweth, and one from Lyman Platt, pastor of the Friends Church at Deer Creek, Colorado. Her new address is 2020 Roanoke, Colorado Springs.

QUAKER MEN have newly come into the picture of the Economy Friends Meeting, Economy, Indiana.

Recently elected were Elbert Mendenhall, president; Cecil Charles, secretary; Don Oler, treasurer. Two meetings have been held; and forthcoming will be a family fellowship supper put on by Quaker Men.

DR. PAUL AND LOUISE SPRAY, he a Friend of Oak Ridge, Tenn., have left for a month of service at the August Victoria Hospital in Jerusalem, Jordan, according to the "Southern Appalachian Friend."

Assuming their own expenses, they are cooperating with Medico, an organization formed last year by physicians who believe with Dr. Albert Schweitzer that the cause of world peace is best advanced by personal service to others. Dr. Spray, who is an orthopedic surgeon, will take with him some of his own equipment to Jordan, where he will be the only surgeon with this specialized skill practicing in this nation of 1½ million people. The Sprays expect to visit the Friends schools at Ramallah.

FRIENDS OF IOWA Yearly Meeting (Conservative) addressed to Premier Krushchev during their sessions in early August the following:

"As you travel through our land you will see many signs of our wealth. . . . But we want you to know that there are intangible values which are more important to us than our material goods. One of these is our religious freedom. . . . Another most important value is our freedom to question and criticize our national policies.

"We hope that during your visit here you will frequently find yourself among those of us who are genuinely interested in world order through the United Nations; who realize that the world's wealth must be distributed more fairly; and who believe that universal disarmament and complete renunciation of war are essential. . . ."

PASTORS OF NORTH CAROLINA Yearly Meeting held a "Short Course" at Quaker Lake during the first week of September. Outstanding leadership was offered by Dr. H. H. McConnell of the National Council of Churches and by Norman

Young, minister of Union Street Friends Meeting in Kokomo, Ind., and chairman of the American Friends Board of Missions. Held at Centre Church, the theme of the conference was "Evangelism."

Friendly Fellowship

Hortonville, Ind. — Family Night Service was held on Sept. 9, at which time Clara Weaver, returned missionary from Africa, showed pictures and told of her work. She brought Friends greetings from Pearl Spoon, via tape recording.

Short Hills, New Jersey — The Monthly Newsletter of Summit Meeting includes, along with current news items of the meeting, extensive quotations from Rufus Jones' "The Faith and Practice of the Quakers," thereby enabling its members very easily to study and meditate with the help of this provocative thinking.

High Point, N. C. — Over a four-week period, Friends of the Springfield Meeting have heard from David and Helen Stanfield reports of their recent experiences, when they were directors for the Cuban Work-camp sponsored by the Five Years Meeting. On August 26 they spoke on "Cuban Friends Plan to Expand," telling of present conditions and future plans for the Society of Friends in Cuba. "Life on a Tropical Island" was the account given Sept. 2, of Cuba's customs, living conditions, food and people. On Sept. 9th, "The Achievements of a Youth Work-Camp in Building Friendly Relations" were discussed, considering how 26 Americans, Jamaicans and Cuban youth behaved and what they accomplished. On Sept. 16 the final interpretation dealt with "The New Government's Struggle with Old Problems," considering Cuba's attempts to solve its problems of poverty, unemployment, gambling, graft, and political corruption.

Ridgewood, N. J.—This meeting's Religious Education Committee will be host to the Quarterly Meeting's Religious Education Workshop on Saturday, Oct. 24, when Olaf Han-

son, Secretary of Children's Work for the Five Years Meeting, will be present.

Allen's Neck, Mass. — The annual Clambake produced by the Allen's Neck Friends Community was enjoyed by some 400 persons on the traditional date, the third Thursday in August. The excellent weather and the spaciousness of the new location added to the pleasantness and the success of the occasion. This was the first time the 'Bake was planned for a different location in more than fifty years, the event having been an institution for more than 75 years. Despite the enlarged facilities all those requesting tickets could not be accommodated.

There were people in attendance from as far away as Louisiana. Mary I. Gifford, 84 years of age, has attended and helped with the 'Bake ever since she was a teen-age girl.

The new-comers also seemed to thoroughly enjoy the meal. The foods served were clams, fish, tripe, sausage, dressing, corn, onions, sweet potatoes, watermelons, home-made pies and coffee. Ninety-nine people helped to serve the meal that had been cooked over hot stones, smothered in 'rock-weed', and covered with a tarpaulin to keep in the steam.

Julius Smith managed the baking process; Rebecca Trask organized the serving of the meal; and Florence Smith sent out the notices and handled the sale of tickets.

—Ernest H. Weed

Pays Big Benefits

A number of local Friends meetings are following the plan of providing every home in their membership with a subscription to **THE AMERICAN FRIEND**, official Five Years Meeting of Friends publication.

They report big benefits in a more informed membership with increased interest and understanding in Friends activities, concerns, beliefs and united service programs.

Special reduced subscription rates are available for meetings providing a subscription to **THE AMERICAN FRIEND** for every home in their membership. If the publication is mailed direct to each home, the rate is \$2.50 per year (26 issues). If the number of copies needed is mailed in a bundle to one address and the local meeting distributes them, the rate is \$2.00 per year.

Meetings interested in either of these plans may obtain additional information from **THE AMERICAN FRIEND**, 101 Quaker Hill Drive, Richmond, Indiana.

Alamitos, Calif. — "Adventuring with Christ" was the theme of our Vacation Bible School, August 3-14th. Our Minister of Christian Education, Donald Brandenburg, directed the planning and was assisted by some 50 teachers and helpers. Average daily attendance was 220, with an enrollment of 300. Combined offerings from the Pre-school, Kindergarten, Primary and Junior Departments was \$156.00. This money will help to buy gas and oil for the carry-all in Guatemala and also to buy library books for the Missionary children. Plans are to visit in homes of children who attended D.V.B.S., whose families are not affiliated with a church."

Richmond, Indiana—First Friends Meeting will share with Muncie Friends, Indianapolis First Friends and Winchester Friends in a Church Life Retreat, to be held October 16-18 at Quaker Hill. The group will discuss the nature of the church and ways to make its work more effective.

CORRECTION

Up River, **North Carolina** Friends were mistakenly placed in Indiana in the Aug. 24 issue. We apologize.

To the Editor:

We Friends in Iowa are awaiting the proposed visit of Mr. Krushchev with considerable concern. If, as we hope, it leads to accord in a workable program for elimination of war and related activities, it is a great step in the direction of Christian living.

Mr. Krushchev comes to us as a skeptic in relation to our Savior; we pray that he may find in us that true life and sure knowledge of God that only the followers of the Master can know. . . . If Jesus' way of life were the basis for negotiations, peace could come that would end all this foolish arms competition and bring the rest of the world to marvel at what God can do in national and international affairs, as well as in individual lives.

That Christ shall be revealed to Mr. Krushchev while he is here is our deepest desire and prayer; shall we all join in this concern?

—Lloyd Cook
Earlham, Iowa

Special Reduced Subscription Rates are available for meetings providing subscriptions to **The American Friend**.

If the number of copies (minimum is 10) desired is mailed in a bundle to one address and the local meeting distributes them, the rate is \$2.00 per year.

BIRTHS

Davis — To Howard and Grace Davis, of the West Branch Meeting, on June 27, in Iowa City, Iowa, a daughter, Carol Jean.

Danforth — To Joe and Bonnie Danforth, members of the Amboy, Ind. Meeting, on August 3, in El Paso, Texas, a son, Joseph Wayne, Jr.

Klepinger — To Kent E. and Barbara Klepinger, on August 8, in Hornick, Wisconsin, a daughter, Jill Patrice.

Milhaus — To David and Carol Milhaus, of Plainfield, Ind., on July 27, a son, Mark David.

Prether — To Donald and Nancy Lee Prether of Plainfield, Ind., on July 7, a son, Donald Max.

Rosedale — To William and Mabel Rosedale of West Branch, Ia., on August 25, a son, Bradley Dean.

Shane — To James and Helen Shane, of Plainfield, Ind., on Aug. 6, a son, Drew Carter.

Sommers—To Danny and Marjorie Sommers, members of the Amboy, Ind. Meeting, a son, Samuel.

MARRIAGES

Benton-Jones — Barbara Ellen Jones, daughter of Edith D. and Allen P. Jones of Fredericksburg, Va., to Thomas Malcolm Benton, son of Gladys and Luby Benton of Goldsboro, N. C., at Chicago, Ill., Friends Meeting House on August 21. Taylor Guthrie, minister, assisted by John Fletcher and James C. Matchett.

LaRoche-Bell—Donna Lee Bell, to Donald Gene LaRoche, in the Plainfield, Ind., Meeting House, on Aug. 15, Marlin Dawson, minister.

Rosedale-Boehringer — Eleanor Boehringer, daughter of Arvo and Georgetta Uuskallio of West Branch, Iowa, to Roy S. Rosedale, son of Margaret W. and the late Selmer M. Rosedale, at the Yorba Linda, Calif., Friends Church, August 15, Paul Shugart, minister.

Rosedale-Uuskallio — Pauline Uuskallio, daughter of Arvo and Georgetta Uuskallio of West Branch, Iowa, to Ralph E. Rosedale, son of Margaret W. and the late Selmer M. Rosedale of Yorba Linda, Calif., July 18, in the Hickory Grove Meeting House at Scattergood School, West Branch, Iowa, after the manner of Friends.

DEATHS

Atkinson — Orlando Atkinson, member of the Plainfield, Ind., Meeting, on July 14, at Kokomo, age 6 years. Surviving are two daughters, Esther Walker of Kokomo and Olive Atkinson of Burbank, Calif., and one son, Andrew of Houston, Tex. Burial was in Plainfield.

Aukerman—Claude L. Aukerman, member of the Amboy, Ind., Friends Meeting, age 72. A resident of Amboy since 1912, he was owner and operator of the Amboy Grain Co. He had served as a public official and in many civic organizations, having been a member of the Amboy town board, the School Board, and given leadership through the Meshingomesia Council of the Boy Scouts of America, as well as serving in Indiana Yearly Meeting.

Claude and Mae Jefferies Aukerman would have celebrated their fiftieth wedding anniversary this September. Survivors besides his wife include one daughter, Lois Suma of Peru, one son, Ronald of Amboy, one sister, Mrs. Leota Owens of Greenville, Ohio; and five grandchildren.

Services were held on August 21 at the Amboy Friends Church, with burial at Park Lawn Cemetery, Walter McAdams, minister.

Coppock — Ralph S. Coppock, of Alliance, Ohio, outstanding Friends minister and educator of Ohio Yearly Meeting, on August 2, following a prolonged illness, age 79. Son of the late Isaac and Phoebe Coppock, he was born at Winona, Ohio, on March 15, 1880, and was graduated from Earlham College in 1905. He took graduate work at Ohio State University, teaching in Indiana before he moved to Alliance in 1911.

A teacher for many years, he had taught physics and coached athletics, serving as assistant and then acting principal at Alliance High School before his retirement in 1950. He was a member of local, state and national teachers' associations, and a city-wide recognition ceremony honored him at the time of his retirement. He had served as recording clerk of Ohio Yearly Meeting for eight years, and was that Yearly Meeting's presiding clerk for an uninterrupted 34 years, as well as being active in Damascus Quarterly Meeting and for many years teaching a Sunday School Class at First Friends in Alliance. The new addition to the Alliance First Friends Church will be named in his memory; and Coppock Gym at Stanton Junior High in Alliance is also a lasting memorial to him.

Ralph Coppock was married in 1906 to Laura Hobson Coppock, who died in 1922. In 1924 he married Judith Jones, who survives him as do two daughters, Mildred Felmlee of Muncie, Ind., and Mabel McKay of Midland, Mich., and one son, Richard A. Coppock of Scottsdale, Ariz.; nine grandchildren and a sister, Nell Parsons of Pasadena, Calif. He was a brother of the late Homer Coppock.

Services were held at Alliance First Friends Church on August 4,

Clarence Sekerak, minister, assisted by Edward Escolme of Damascus, Charles Haworth of Salem, Everett Cattell, superintendent of Ohio Yearly Meeting, and Walter Williams. Burial was in the Damascus Cemetery.

Dann — Robert Horniman Dann, on August 18, in Corvallis, Oregon, age 69. The son of Arthur and Mary Dann, he was born in Brighton, England, Nov. 11, 1889. His early education was in Friends boarding schools, for which he developed a lasting affection. He was a graduate of Pacific College, Newberg, Oregon, and received his M.A. degree at Haverford College in 1918, later doing graduate work at the University of Pennsylvania, Harvard University and the University of Washington.

From 1920 to 1924 he was professor of religious education and sociology at Guilford College, North Carolina. He was assistant manager of the Miles Linen Co. in Salem from 1924 to 1927. He then joined the staff of Oregon State College as instructor in economics and sociology, and became a full professor of sociology in 1948.

Upon his retirement in 1956, Robert and Lyra Dann went to Honolulu to help establish a Friends' Center. For the past two years, he has taught sociology at the College of the Pacific, Stockton, California.

Included in his research projects was a study in the deterrent effects of capital punishment. One of his better known publications was "Capital Punishment in Oregon," appearing in the annals of the American Academy of Political and Social Sciences.

Robert Dann was a member of the board of the Oregon Prison Association from 1946 to 1952 and board president in 1948-50. He was chairman of the Benton County Red Cross from 1939 to 1941.

As a member of the Society of Friends, Robert fulfilled the duties of many responsible offices. In 1946 and 1947, at the request of Friends World Committee, he and his family spent a sabbatical year visiting Friends in New Zealand and Australia.

Robert Dann's unusual capacity for friendship won response from all, children as well as young people and adults. On the campus he bore the affectionate nickname of "William Penn". His unfailing sense of humor and gaiety resolved many a tense situation. Devoted to duty, calm in judgment, and resolute in his convictions, he unswervingly applied Quaker principles to everyday living.

Surviving are his widow, Lyra Miles Dann; his daughter, Dorothy Dann Bower, Pittsburgh, Pa.; one sister, Margaret Marsh, Brighton, England; and two grandsons.

Patten — Elmer Patten, member of the Plainfield, Ind., Meeting, on July 5, at Indianapolis. He was married August 6, 1926 to Merlie Haywood, who preceded him in death. Surviving are one daughter, Esther Thompson, and two grandchildren.

Prible — Mary Elizabeth Prible, member of the Amboy, Ind., Meeting on Aug. 27, at the Cleveland Clinic. Survivors are her husband, Paul Prible; a son, Charles Ray, at home; the parents, Dr. and Mrs. W. R. Hooper of Amboy, and a sister, Mrs. Dale Plotner, Peru. Services were held at the Laird Funeral Home, with burial in Park Lawn Cemetery, Amboy, Walter McAdams, minister.

Ellis — Mary Ethel Ellis, a birthright Friend, at Dukes Memorial Hospital, Peru, Ind., on August 30, age 76. A resident of Amboy for the past 37 years, she served long and faithfully as chairman of the sewing committee and was always concerned for the mission work of the Meeting.

Surviving are two sisters, Eurah Ball of Kokomo, Ind., and Rachel Godsey of Amboy; one nephew and three nieces. Services were held at the Laird Funeral Home, with burial in New Hope Cemetery, Phlox, Indiana. Walter McAdams, minister. Contributions in lieu of flowers were made to the Amboy United Society of Friends Women.

Mendenhall — Russell H. Mendenhall, member of the Rush Creek Friends Meeting, Bloomington, Ind., suddenly on July 4, age 49. Born April 4, 1910, he was the son of Ina Russell and W. O. Mendenhall. An active and loyal worker in his church and community, he gave generously of his time and energy to his many concerns, his family and his home.

As a farmer and vocational agricultural teacher he was dedicated to the best interests of his profession, and many young farmers owe their achievements to his guidance. His Christian service and outgoing spirit continue to be an inspiration to Friends everywhere. Surviving are his wife, Lela, a son, Bill, a daughter, Emma Lou, and his mother, Ina Mendenhall.

Services were held at the Davies Funeral Home, in Marshall, Ind., Ruth Isaacs, minister, assisted by James Ellis.

Ridgway — Benjamin A. Ridgway, birthright Friend of Amboy, Ind., Meeting, on August 13, at the home of his daughter, Mrs. George Eberhart, Terre Haute, age 87. He was a lifelong resident of Amboy until moving with his children in recent years. Other survivors include Mrs. K. B. Faulkner, Corning, N. Y.; Dorothy Ridgway, Fort Wayne; Murray Ridgway, Muskegon Heights, Mich.; eight grandchildren and ten great-grandchildren. Services were at the Amboy Friends Church, with burial in the Friends Cemetery, Walter McAdams, minister.

Turner — Bertha E. Shaw Turner, on August 2, at the Indiana State Soldiers Home, Lafayette, Ind., age 86. Surviving are one son, Donald, one daughter, Mrs. Russell Roth, both of Plainfield; and five grandchildren. She was the widow of Francis Leroy Turner, a Civil War veteran. Services and burial were at the Soldiers Home.

Trends In Today's Theology

By Murray C. Johnson

Protestant concern with theology is not limited to ecclesiastical circles. "Many a clergyman who has lagged behind the times finds himself suddenly embarrassed with theological questions from his laymen, and especially the younger ones. A business man recently said to a seminarian who had come to address his service club: "Please don't feel that you have to entertain us. What many of us would like to hear is your understanding of the difference Christ's coming into the world has really made for mankind."

Orthodoxy

The first, **The Case for Orthodoxy**, is written by Edward John Carney, professor of Apologetics at Fuller Seminary. Orthodoxy is defined as "that branch of Christendom which limits the ground of authority to the Bible." Apart from the Bible there can be no access to redemptive events. The Scriptures, and the Scriptures alone, are God's written Word. It is in the Bible that we confront Christ's person and also receive a propositional revelation of God's will. The church's sole message is the gospel and this gospel constitutes the substance of the written Word. Acceptance of the theory of verbal inspiration makes more understandable claims for Scriptural inerrancy, but does not make necessary a belief that all parts of the Bible are equally inspired. The progressive character of revelation enables the more lately written sections to interpret and even supersede those written earlier. That which is taught in the Bible is true and Christ is believed to be the Messiah because he fulfills Scriptural promises and prophecies regarding his coming.

Dr. Carney recognizes difficulties that are presented by modern science and criticism but still holds to the trustworthiness of Bible writers as teachers of doctrine. He deplores orthodoxy's tendency to ideological thinking, its frequently found "holier-than-thou" spirit, and its proneness to divide and sub-divide, which is little less than spiritual "canni-

balism." He concludes by saying, "It may be that orthodoxy will fail. . . . But in that case it will be orthodoxy which has failed. The Word of God is not voided by the frailties of those who may come in the name of the Word of the Lord."

Liberalism

The second, **The Case for Theology in a Liberal Perspective**, is written by L. Harold DeWolf, professor of Systematic Theology at the Boston University School of Theology. In contrast with orthodoxy it holds "natural" and "revealed" religion to be equally valid. It would not limit revelation either to Scripture or the personal religious experience. As man's knowledge grows, so does also his capacity to understand God. Yet Dr. DeWolf insists that God goes far beyond human comprehension and will always do so. The God who can be explained is not God. God must ever remain the tremendous mystery.

However, each man receives sufficient revelation for his own particular needs. "As thy days are so shall be thy strength (understanding)." He who trusts God will never be disappointed, even though he cannot understand God's providences. The Bible does not describe the mechanics of Atonement, Paul does not reveal why Christ had to die, but the fact of Jesus' death and resurrection is clearly stated, assuring us of God's provision for our own life after death. Dr. DeWolf leaves many questions unanswered

World wide events and trends have caused modern man to question his earlier optimism regarding the inevitability of human progress. He now seeks more definite knowledge about God, revelation, sin and salvation. Theological interest thus aroused has inspired the writing of many good books dedicated to a scholarly re-examination of the intellectual bases of our Christian faith. It has also helped Protestant thought to crystallize into three distinctive positions — Orthodoxy, Liberalism and Neo-Orthodoxy, as seen in three new books.

but he does give to his readers a sense of burning urgency to witness for Christ.

Neo-Orthodoxy

The third, **The Case for a New Reformation Theology**, is written by William Hordern, associate professor of Systematic Theology at Garrett Biblical Institute. This emphasizes the system of theological thinking usually called "neo-orthodoxy." The author prefers to call it the New Reformation Theology because it embodies the thought of many sixteenth century Reformers. Like liberalism, it teaches that within himself man can never find God. He is helped only by God's revelation of Himself. This comes not through propositional argument but by personal contact with God in Christ. This contact produces personal religious experience. In this one finds true authority.

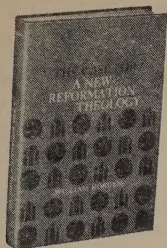
The Bible is not the revelation, it merely points to the revelation. We believe the Bible because we believe in Christ whom we have met — not the other way around. The Christian speaks that which he knows and testifies unto that which he has seen. Man's fundamental sin is self-centeredness as opposed to an originally created God-centeredness. Self righteousness and hardness of heart characterize too many outwardly "religious" people. No man can ever save himself. Salvation is a free gift from God and is made possible for us through the atoning love of Christ.

Conclusion

These books probably draw lines between the differing schools of thought more tightly than they actually exist. Nevertheless, honest differences cannot be slurred over, and they show the distinctive positions of thought to which some have come. Moreover, diversity of thought can prove a needed corrective to our own limitations. As Reinhold Niebuhr has observed,

"Many a truth has ridden in on the back of error."

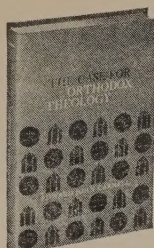
Most major denominations have representatives of all three positions among their members. There is need for continued theological study. Our relationship with God is the result of God's activity, not ours. We never possess God because of our church, creed or theology. No one system can contain the whole of truth.



Hordern:

**A NEW REFORMATION
THEOLOGY**

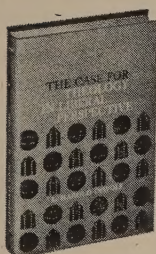
Westminster
\$3.50



Carnell:

**THE CASE FOR
ORTHODOX THEOLOGY**

Westminster
\$3.50



De Wolf:

**THE CASE FOR
THEOLOGY IN LIBERAL
PERSPECTIVE**

Westminster
\$3.50

FRIENDS BOOK AND SUPPLY HOUSE

101 Quaker Hill Drive

Richmond, Indiana

"The Africa Record"

The most detailed and colorful historical material we possess on the early years of the Friends Africa Mission is to be found in a publication entitled **The Africa Record**, Friends Africa Industrial Mission Quarterly. The file of the American Friends Board of Missions is incomplete, and readers finding any copies of **The Africa Record** in attic or library or store-room are urged to contribute them to the Board of Missions, 101 Quaker Hill Drive, Richmond, Indiana, where they will be gratefully received and carefully preserved for future reference.

The Africa Record was first published in 1906 in Plainfield, Indiana. It was edited by the Friends Africa Industrial Mission Board until the Mission came under the American Friends Board of Missions in Richmond, Indiana in 1911. After that it was put out by the Field Committee for Africa under the Board of Missions. After the beginning of 1914 the paper was printed in Geneva, Ohio. Publication ceased sometime after 1918.

Local Meeting Directory

ARIZONA

Phoenix, Arizona—17th Street and Glendale Avenue; Meeting for Worship, 10:00 a.m. James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; Worship, First Days at 11 a.m. For information write Julia Jenks, 2146 East 4th Street, Tucson, Main 3-5305.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street; Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone AT-lantic 435-11.

Bell, California—(southeast Los Angeles) 4080 East Gage Ave.; Sunday School, 9:30; Worship, 11:00 and 7:30; Youth groups, 6:30; Prayer Meetings Wednesdays, 7:30. Kenneth R. Pickering, Pastor, 6239 Otis, LU-73073 or LU-28183.

Berkeley, California—Friends Memorial Church, Fulton St. at Channing Way; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m.; Prayer Meeting, Wednesday, 7:15 p.m. Allen Bowman, minister, phone Res. THornwall 8-6411; Office THornwall 3-7531.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 miles S. Roseville); Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Glen and Mildred Rinard, Pastors. Phone Parkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth; Morning Worship, 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Homer Lay, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets; Bible School,

9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m. Roy Knight, Minister. Richmond 70716.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue; Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Stuart Innerst, Pastor. Phone Sy-63372.

Spring Valley, California—Friends Community, Bancroft at Kenwood (11 miles east of San Diego); Sunday School, 9:45; Worship, 11:00; C.E., 6:30; Evening, 7:30; Mid-week Wednesday, 7:00. Matilda L. Haworth, Interim pastor.

Ventura, California—Friends Church, 414 Valmore; Bible School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m.; Charles Cox, Minister, Miller 3-4489.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd.; Church School, 9:30; Morning Worship, 10:45; C.E., 7:00; Prayer Meeting, 7:30 p.m. Wed. Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave.; Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:45 a.m.; Young People's groups, 7:00 p.m. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 43-467.

Yorba Linda—4842 Main St.; S. S., 9:30; Worship, 11:00 a.m. and 7:00 p.m.; Prayer Meetings Wed., 7:00 p.m. Pastor, Paul Shugart. Phone LAkeview 8-7047.

CANADA

Montreal, Quebec—Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1355 Dorchester Street West.

Toronto, Ontario—60 Lowther Ave. (North from cor., Bloor and Bedford); Meeting for Worship every First Day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver, Colorado—First Denver Friends Church, W. 46th Ave. and Elio St.; Church School, 9:45 a.m.; Worship, 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado—Friends Meeting (Five Years Meeting); Meeting for Worship and Study, 10 a.m. Sunday. Katherine Honold, Clerk, 4720 West 35th Ave.; Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach—Meeting 3 p.m., 1st and 3rd Sundays, 145 First Ave. Inf. Sara Belle George, C.L. 2-2333.

Gainesville, Florida—116 Florida Union. Meeting for Worship (unprogrammed), First-day, 11 a.m.

Jacksonville, Florida—Meeting for Worship at 10:00 a.m. in Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Palm Beach, Florida—Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando—Winter Park, Florida—Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First Day School at 11 a.m.

GEORGIA

Atlanta, Ga.—Meeting for Worship and First-day School at 10 a.m. at Gammon Theological Seminary, 9 McDonough Blvd., S.E. Phern Stanley, Clerk; Phone DR 3-5357.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston, One block East of Ridge Blvd.; Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-3511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Armitage (one block west of Western Ave.) Take bus to 108th and Western; Phone Hilltop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BEverly 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Ill.—57th Street Meeting of Friends, Sunday Worship hour 11 a.m., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting 7:30 p.m. every first Friday. Telephone BUtterfield 8-8066.

The American Friend Local Meeting Directory is open to all Friends Meetings. The cost is low, just 10c per line per issue. Meetings wishing to be included in the Directory may send desired copy to The American Friend, 101 Quaker Hill Drive, Richmond, Ind.

Downers Grove, Illinois—Downers Grove Monthly Meeting of all Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. WOODLAND 8-2040.

INDIANA

Anderson, Indiana—First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C. E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—First Day Meetings for study and worship, Indiana School of Religion Building, Union and Seventh Streets. Keogh Rash, Clerk, 801 South Mitchell, EDISON 6-5209.

Carthage—Friends Church, South Main St.: Bible School, 9:30 a.m.; Morning Worship, 10:30 a.m. Robert A. Shockey, Minister.

Carmel—Friends Church, Corner of Third St. and Rangeline Road: Meetings for Worship, 8:30 and 10:30 a.m.; Bible School, 9:30 a.m.; Youth Meetings, 5:00 and 7:30 p.m.; Midweek Meetings, Wednesday, 7:30 p.m. Keith H. Kirk, Minister, Phone VICTOR 6-2066.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 11:00 a.m. YMCA, 205 N.W. 5th. Call Herbert Goldhor, H. A. 5-2621; after 6:00 p.m. G. R. 6-7776. All Friends welcome.

Fort Wayne, Indiana—Unprogrammed meeting for worship. First days, 9:30 a.m. Y.W.C.A., 325 W. Wayne. Call Beatrice Wehmeyer, E-1372. All Friends welcome.

Indianapolis—Irvington Friends Meeting, 23 S. Ritter Avenue. Church School at 10:00 a.m.; Meeting for worship at 10:45 a.m. John Kirk, Minister. For information call ME. 2-7724.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard: Unprogrammed Meeting for Worship, 9:00 a.m.; Sunday School, 9:30 a.m.; Programmed Meeting for Worship, 10:45 a.m. Errol T. Elliott, Minister; Ruth Day, Minister of Christian Education. Phone CLIFFORD 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45. Allen Reynolds, Minister.

Knightstown, Indiana—Friends Meeting, East Brown St.: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Norman Young, minister.

Lafayette, Indiana—Farmers Institute Friends (10 miles S.W. of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, West Lafayette. Phone RI 3-3310.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Moore'sville, Indiana—Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: ATLAS 2-5674 (home), ATLAS 8-5680 (church).

New Salem, Greentown—R. R. 1, Phone Market 8-3324. It is located two miles south west of Greentown.

Plainfield—Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis: Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Norris Bryant, Clerk, 806 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TERRACE 9-6490.



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Richmond, Indiana—First Friends Meeting, East Main and Sixteenth Streets: Church School, 9:15 a.m.; Morning Worship, 10:30 a.m. David Castle, Minister. David Henley, Minister of Education.

Richmond—West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship, 10:30 a.m. R. Furnas Trueblood, Minister.

Spiceland—Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 3: S. S., 9:30; Worship, 10:30. Earl P. Prignitz, pastor.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St., South Entrance. Phone CRESTWOOD 7-2738.

Oskaloosa, Ia.—College Avenue Meeting, North C Street and College Ave. Sunday School, 9:45; Worship, 11:00 a.m. and 7:45 p.m.; Youth Groups, 6:30; Mid-week Meeting, Wed., 7:30 p.m. Duane Moon, Minister, 910 No. C St., Orchard 2-2342, home; Orchard 3-6341, church office.

West Branch—Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas—University Friends Church, University Avenue at Glenn: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. (Summer Schedule, Bible School, 9:00 a.m., Morning Worship, 10:00 a.m.) and 7:00 p.m.; Junior H.C.E., 6:00 p.m.; High School College Fellowship, 6:00 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Leia Gordon. Office phone, AM 2-3878.

KENTUCKY

Louisville, Kentucky—Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone TWINBROOK 6-7110.

MAINE

Portland—83 Oak St. Sunday Meeting for Worship and Bible School at 10:30 a.m.

MARYLAND

Adelphi—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.
Sandy Spring—Friends Meeting, 13 miles north of Washington D.C.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence, Mass.—Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel. Saugus 8-2023W.

Lynn, Massachusetts—Silsbee Street Meetinghouse near B & M Station. Meeting for worship, 11:00 a.m. Clerk, Richard S. Gove, 370 Nahant Road, Nahant. Tel. JU 10259.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento: S. S., 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27., Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park YWCA. Woodward at Winoma. Phone TE 4-9188 evenings.

Kalamazoo—Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10-12. Visitors call FI 9-1754.

Traverse City, Michigan—Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9676 (Res.), WA 6-6159 (Ch.).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 8:00 p.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

NEW JERSEY

Montclair — 289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 6-62-42.

Gaspot—Friends Meeting: 10:00, Sunday school; 11:00, Morning Worship.

New York City — First-day meetings for worship:

1 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
187-16 Northern Blvd., Flushing

3:30 p.m. Riverside Church, 15th Floor

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4) about First-day schools, monthly meetings, suppers, etc.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 8 p.m., on the first and third Firstdays at the Parish Hall, Round Avenue and Church Lane, Riverside, New York. Clerk, Edwin Prellwitz, Peconic 6-155.

Scarsdale, New York—United Meeting for worship and First-day School, First-day at 1 a.m., Scarsdale Friends Meeting, 133 Opham Road. Clerk: William Vickrey, 162 Farburton Ave., Hastings-on-Hudson, N.Y.

Pawling, New York — Oblong Meeting house, Quaker Hill. Meeting for Worship, 1:00 a.m., First days through August 30.

West Branch, N. Y.—West Branch Friends Meeting, Route 26, north of Rome. Worship service at 11 a.m., followed by Sunday school and adult discussion group. Ellison J. Houser, clerk. Phone Boonville 543M.

NORTH CAROLINA

Greensboro, North Carolina—First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, minister.

Greensboro, North Carolina—Spring Garden Friends Meeting, 1608 Spring Garden St.: Bible School, 9:45; Meeting for Worship, 11:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

Guilford College, Greensboro, N.C.—New Garden Friends Meeting: Unprogrammed Meeting, 9:00; Church School, 9:45; Meeting for Worship, 11:00; Daryl Kent, Clerk; D. Aldean Pitts, Minister.

High Point—Springfield Friends Meeting, 555 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00 F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 8-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P.O. Box 5166: Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy—Friends Meeting, South Main at Wilson: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Midweek Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati—Friends Meeting, 2910 Eden Ave. (near University Ave., four blocks east of Vine St.): First-day School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Pastoral Minister: Don Stanley, "Eldonhill," 876 Lafayette Ave. Phones: MU 1-6528 (res.) or UN 1-0739 (office). Clerk, Ruth G. Tuttle, 903 Ellison Ave., phone EA 1-2619.

Columbus, Ohio—Westgate Friends Meeting, (formerly Highland Avenue) 3750 West Sullivan Ave. Turn south on Georgesville Road off Rt. 40 about 2 miles west of the city limits. Go south about one mile, turning at first road, and proceed east about one mile. Meetinghouse on north side of Sullivan Ave. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio—Unprogrammed meeting for worship, First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

West Milton, O.—Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Lawrence Barker, Pastor.

OREGON

Newberg, Oregon—Friends Church, College Street at Third: Sunday School, 9:45 a.m.; Worship, 11:00 a.m.; Christian Endeavor, 6:30 p.m.; Evening Worship, 7:30 p.m.; Prayer Meeting, Wednesday, 7:30 p.m.; Charles A. Beals, pastor. Phone 3811 and 3911.

PENNSYLVANIA

Lancaster, Penn. — Meetinghouse, Tulane Terrace, 1½ mile west of Lancaster off U.S. 30. Meeting and First-day school, 10 a.m.

Pittsburgh, Pennsylvania — Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee — Unprogrammed meeting for worship at 9:30 a.m. Clerk, Myrtle Nash, 770 Holly St., FA 3-6574.

Nashville, Tenn. — Meeting for worship 10:30 a.m. Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

Dallas, Texas—Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

WASHINGTON

Seattle, Washington—University Friends Meeting, 3859 15th Ave., N.E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON D. C.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship, First-days at 11 a.m. First-day School at 10:30.

HAWAII

Honolulu, Hawaii—Friends Meeting House, 2462 Oahu Avenue. Meeting for worship, Sundays, 10:15 a.m. Tel. 999-447.

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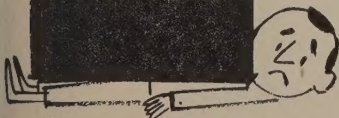
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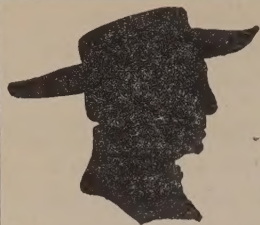
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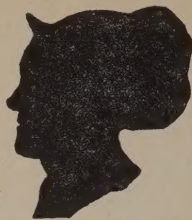
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One of the best stories yet: Sen. Car barn of the Senate Investigating Committee was questioning a man suspected of being subversive and having communist leanings. "Is it true," the Senator asked, "that you recently made a speech in which you advocated world peace?" The witness nodded in the affirmative.

"Is it true," continued the Senator, "that you said you were in favor of peace and amity among all the peoples of the world?" The witness again said yes. "Do you include the Russians?" he was asked. Again he nodded his assent. "Why do you include the Russians?" The witness replied: "Because it is in accordance with my beliefs—I seek peace for all the peoples of the world."

The Senator then inquired. "What are your beliefs?" The witness replied, "I am a Quaker." A bit puzzled, the Senator said, "Say something in Quaker." Whereupon the Quaker replied, "Nuts to thee."

—Wm. T. Evjue in
The Capital Times
of Madison, Wisc.,
Sept. 2, 1953

Habits of a Lifetime

A Friend went to an old meetinghouse. When the hour for gathering had passed and no one else had come, he thought that he was going to have the meeting to himself. Presently the latch clicked, however, and an old man shuffled up to where he was sitting and said, "Friend, thee is sitting in my seat."

An elderly Quaker lady, rich in this world's goods, fainted one day. As she was being given a whiff of aromatic spirits of ammonia, she opened an eye and said, "Don't waste it. Put the stopper in the bottle."

A young teacher was offered some grapes from the arbors of an equally thrifty old Quaker lady. As she put a couple of bunches in a bag and gave the bag to the teacher, she said, "Thee may keep the bag."

Incorrigible

John Salkeld, an Englishman who settled in New York State, worried Friends because they felt he joked to excess. Once elders in the meeting called and expressed their concern over his overindulgence in humor. The evening wore on. Finally he ran to the kitchen, and returning, said, "Friends, come at once. My wife is speechless." They came and found her fast asleep.

—From Poley:

Quaker Anecdotes

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—Edward F. Snyder, before the Senate Committee on Appropriations.

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